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# CHINESE MISSIONS

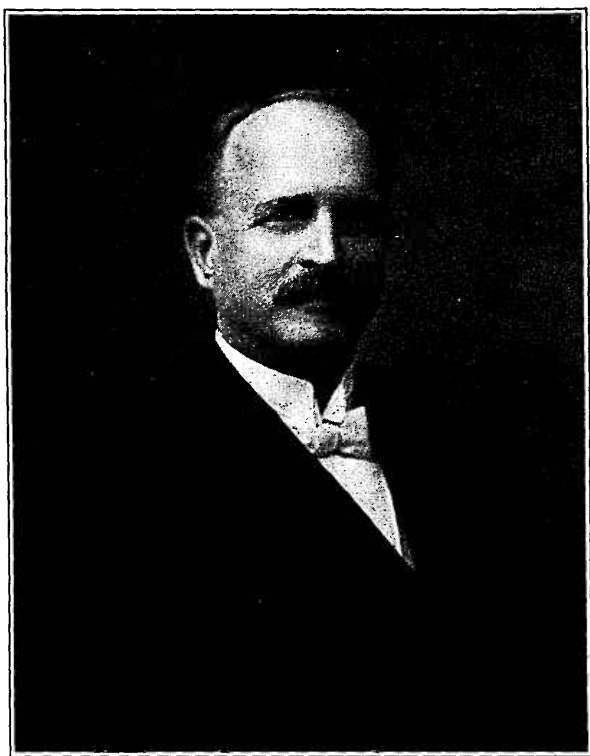


JOSEPH JUDSON TAYLOR

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*Joseph Judson Taylor*





# CHINESE MISSIONS

BY

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"The Sabbath Question," "The God of War,"  
"Radiant Happiness," and  
Other Books*

With an Introduction by

ROBERT E. CHAMBERS, D.D.



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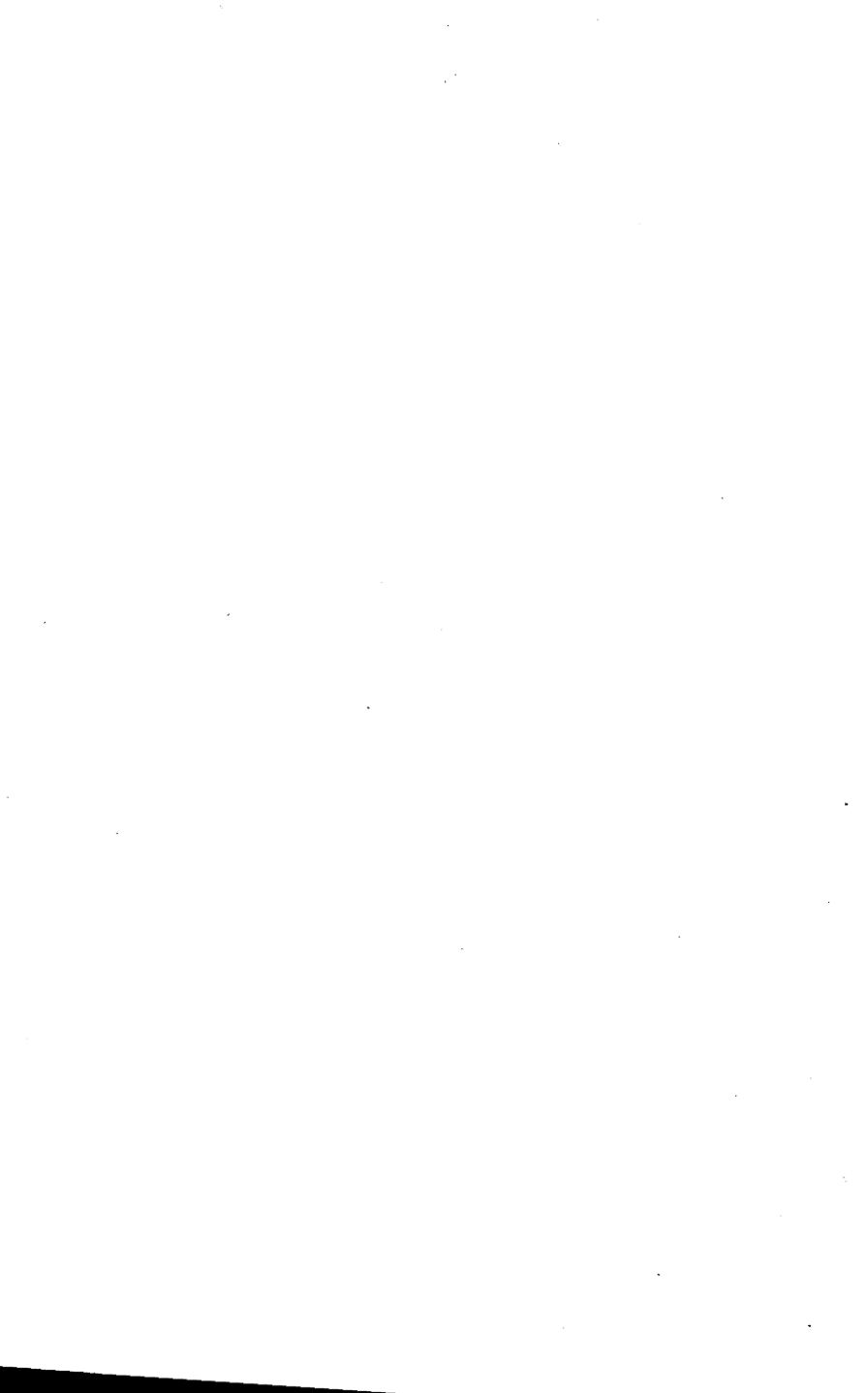
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To  
MARY ROSS BAKER  
A LIBERAL AND LOYAL FRIEND  
OF  
THE GOSPEL IN CHINA



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## PREFACE

FROM the beginning of my Christian life I have been interested in the extension of the Redeemer's kingdom in all parts of the earth. Early in my ministry the question of becoming a foreign missionary was urged upon my attention by an honored brother already on the field. The subject was seriously considered in all its bearings. I was not impressed with the duty of taking up the foreign work, but I have always considered it a part of the divine plan and have accorded it my hearty support.

I have never visited China and have only a derived knowledge of that wonderful country and its historic people, but I have long esteemed it the greatest of mission fields. Having such a notion I have naturally found pleasure in studying the subject, reading books, talking with missionaries and other travelers, some of them men of renown. I am especially indebted to Bishop Bashford of the Methodist Church, for many years a resident of the country; also to Professor William E. Griffis, a scholar of note, long time teacher in the Imperial University of Tokio, fully equipped for writing a popular and reliable history of China, and to the Honorable Victor Murdock, who with the gifts of a statesman and the training of an editor and publisher penetrated into the interior

## PREFACE

of the country and wrote what he knew of China the Mysterious. In my school days I had the rare privilege of meeting and talking with the Reverend Doctor T. P. Crawford, who spent nearly half a century in China, chiefly as a missionary and incidentally as a representative of his government.

I need not apologize for venturing into so vast a field nor invite attention to the limitations of the work, the same being fully in evidence. I have not intended to say the last word on the subject, but in what I have said I have taken care to base every statement on what I consider reliable authority. In many instances I have cited the sources of my information, but in others I have merely stated the facts as I have found them. Those who visit China are dependent on interpreters.

An honored brother who has kindly examined the manuscript ventures the opinion that it ought to be more richly laden with concrete incidents. The point made is supported by the facts, but the omission is deliberate. Many of the books that I have waded through have been largely mere trivialities, like the tales told children, that touch nothing basic or vital. A book as big as a Dutch Family Bible could be filled with incidents of Chinese life, or the life of any other people great or small; but the reading of such a book would add nothing important to the sum of human knowledge. I have rather tried to deal with matters that have elements of stability and are likely to be as true next year as they are this.

## PREFACE

I count myself fortunate in having the endorsement of Dr. Robert E. Chambers, Superintendent of Christian Publications in Canton, who writes the Introduction to these studies and approves the positions taken. Also Dr. Charles L. Wu, Editor of the *Chinese Christian Student*, with the courtesy so graciously shown by gentlemen of the Far East, has taken the trouble to read the first five chapters, and to make certain suggestions which have been appropriated. I may add that the substance of these studies was first presented to my own people in Wednesday evening lectures. The lectures were pronounced both interesting and instructive by those who heard them, and the approval given instigates the wider circulation.

J. J. T.





## INTRODUCTION

It is a pleasure to commend these brief studies. Dr. Taylor is known as a calm and able thinker. He originally prepared these lectures for the mid-week services in his own church, and they were so well received that he decided to offer them to the public. His example in bringing into the prayer meeting definite instruction about this great mission field is worthy of imitation. The reading of these pages will no doubt arouse more interest in Chinese Missions.

The idea is sometimes put forward that almost any statment about China and the Chinese may be controverted and contrary facts brought forth, the thing that is true in one province not being true in another. The country is so wide in extent, so vast in population, so varied in interests, so meagerly supplied as yet with the means of communication, that contradictions and inconsistencies are not surprising; in fact, they may be expected. With careful study one finds difficulty in making statements which apply throughout the entire realm.

Dr. Taylor deals with a people who are more than four times as numerous as the population of the United States and have a history continuing ten times as long. In the nature of the case he

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does not try to give details. He merely undertakes to present such matters as may quicken interest and lead to a more extended study of the wonderful people of the Far East. Chapter III gives an excellent summary of the early Chinese religions. I am especially pleased that Dr. Taylor has not followed the common error of saying there are so many Confucianists, so many Buddhists, so many Mohammedans, and so on, but has rather presented the true conception of one religion with its different bearings. The three ancient types of faith combine to shape the Chinese character, and even Mohammedanism conforms more or less closely to native ideals.

Chapter V touches on some of the graver difficulties that must be encountered here, but in my judgment it also points out the true way of success. In every land the truth must be advanced through its own power attended by the blessing of God. His word shall not return unto him void; it shall accomplish all the divine will, and it shall prosper in the thing whereunto it is sent.

I find myself in hearty accord with what Dr. Taylor has said about Christianity and war. He does not exaggerate the bad impression made on the Chinese mind by Western militarism. The only consistent course for any true follower of our Lord is a course of constant and uncompromising opposition to war of the carnal sort. Our efforts to promote Christianity in China must be entirely apart from the use of foreign guns. The conditions call for the preaching of the whole

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gospel of Him whose coming was heralded as the opening of an era of peace on earth and good will to men. Such preaching and only such will win in China.

More than a quarter of a century I have had part in the work of making the gospel known in the land. After these years of experience on the field I am confirmed in the conviction that China will yet be brought under the peaceful sway of our Lord Jesus Christ. When all the difficulties which have been encountered in the work have been duly considered and accurately weighed, the progress that has been made seems truly wonderful; it is a testimony to the power of the truth, also to the fulfillment of the promise: "Lo, I am with you alway, even unto the end of the world."

R. E. CHAMBERS.

*Canton, China.*



# CHINESE MISSIONS

## I

### THE CHINESE COUNTRY

CHINA is the home of the oldest type of man known on earth. To be sure, her mountains and plateaux, her hills and plains, her lowlands and valleys, her sand wastes and watercourses, are not older than other parts of the globe; but as the abiding place of a people whose consecutive history runs back into misty ages hidden in depth beyond the beginning of any other known nation she naturally quickens the interest of alert minds everywhere. Dr. T. P. Crawford, a resident of China about fifty years, was familiar with the language and literature of the country, especially its history, and he said he had read documents which told the story of China as far back as the reputed days of Adam. ✓

The earth's surface is sometimes divided into seven seas and five continents, the latter being Asia, Africa, Europe, America, and Oceanica, the last islands more or less scattered in the seas. Asia is usually considered the scene of man's first appearance on the earth. By common consent the Garden of Eden was located somewhere on the

river Euphrates. The Bible speaks of a river to water the garden, the same in some way divided into four. These are named as Pison, Gihon, Hidekel, and the fourth river Euphrates (Genesis 2:14).

China is on the eastern side of Asia. It is the Far East, so far that missionaries and other travelers desiring to make the trip directly from America start westward and ship from San Francisco or Seattle or Vancouver. Along her entire eastern line China lies on waters differently named, that form inlets to the Pacific ocean. Her northern boundary, passing along the Amur river in the east, is an irregular line extending some three thousand miles, like the line between Canada and the United States, and separating China from Siberia. From the farthest point in the northwest the boundary zigzags down between the Turkestans into Central Asia and to the south of Kashgar. From this point it turns to the southeast, and with India to the right it trails irregularly back to the South China Sea. The boundary includes a territory of 4,277,000 square miles, 480,000 square miles more than the United States and Mexico combined. It is the dwelling place of nearly one-fourth of the world's varied population. The Chinese government claims about 400,000,000 citizens of the republic.

The country has borne many names, each having its own history and carrying its own associations. In very ancient times it was called Sin or Tchin by Arabians and other barbaric tribes, and from

that came the name Chin or China; but it was a name that the native people have never adopted, and many of them hardly know that it exists. Isaiah the prophet speaks of the gathering of God's chosen people from among the nations, and he says: "These shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim" (Isaiah 49:12). From the far north, from the far west, from the far land of Sinim to the east. Eminent scholars of modern times consider Sinim as Isaiah's name for China. The Septuagint also favors this view. In some ancient documents Chinese traders are called Sinae, though the name being plural is sometimes applied to the aggregate provinces which compose the country. Sometimes the name Seres appears as a designation of the country. It is a term that means silken, and it implies that China is a land of silk. Throughout mediæval Europe the name Cathay was in common use. Originally the form of it was Khitai, and this is still used in Central Asia. Alfred Tennyson reverts to it in *Locksley Hall*:

Better fifty years of Europe than a cycle of Cathay.

The loyal British poet probably used the word cycle to indicate an age. Uttered by a European true to the region of his birth, the sentiment was very fine; no doubt the dwellers in Cathay would give it a converse application and approve it with all their hearts. In recent years an American who has spent some thirty years in the East has



written a book setting the land of his adoption above the land of his birth. A cycle of Cathay, however, is only sixty years. In Chinese temples of medicine there are sixty idols, one for each year up to sixty; and when the worshiper has gone the round he turns back to the beginning and makes the cycle again.

Mohammedan missionaries passed into Southern China from the west, and in their matter-of-fact way they designated the country by the compass and called it the Land of the East. Approaching from the same direction, the Buddhists with more sentiment called it the Land of the Dawn. Under their instruction and guidance there sprang up various places of worship, altars, shrines, monasteries, pagodas, all more or less ornate. The last especially were marvels of architecture, and by their beauty they gave the country the name Land of the Pagoda. After cotton culture became a national industry, the fabrics for the most part were dyed in indigo, and in due time, as the use of cotton goods increased among the people, China was often called the Land of the Blue Gown. Native people call their country the Middle Kingdom or the Central Empire, sometimes the Flowery Kingdom. The terms carry the idea that in the esteem of her own people China lies at the heart of all real culture and glory, other regions being merely the fringes of her imperial robes. They speak of their country as all under heaven, and regard other parts of the earth as hardly worth knowing. They also

speak of China as the Heavenly Dynasty, a name which is sometimes changed to the Celestial Empire, whence originates the name Celestials, which is applied to Chinese people with varying degrees of seriousness. In limited use, more in Southern provinces than elsewhere, there is yet another name, which includes both rulers and subjects. It is Paak Sing, meaning literally One Hundred Surnames. In the more elegant Mandarin usage it becomes Pai Hsing. This title may seem quite in keeping with known Chinese exclusiveness, though probably not so intended; and there is a touch of humor in the fact that beyond the confines of China some who wish to be considered exclusives are sometimes called the Four Hundred. It harmonizes with Solomon's saying: "That which hath been is now, and that which is to be hath already been, and there is nothing new under the sun."

China's official name is a phrase meaning *The Country Governed by Rulers Sent from Heaven*. It carries the idea of the divine right of kings, which has been so popular in the world's history. Whether in ancient or modern times the masses of mankind seem to sense the need of something great and noble in those who are called to rule. The mischief ensues, when men of inferior gifts and base impulses are brought into places of power and ignorantly assigned high qualities which they do not possess. Probably the ideal condition is suggested in the Scripture language: A king shall reign in righteousness, and shall execute judgment and justice in the earth.

Like all other great countries, China has her subdivisions. The original territory comprised eighteen provinces, and a nineteenth lying in Manchuria was sometimes named. The variance in statement is of no importance. However boundaries may be changed or divisions multiplied, the territory remains the same. These provinces were the abiding place of the ancient Chinese people, who gave the nation its distinctive character. Later other large provinces were added to the Chinese domain, more than doubling the extent of the realm, the whole constituting a third of Asia and tenth of the habitable globe.

Some of the provinces are of special interest. Shansi and Shensi, lying adjacent on opposite sides of the Yellow River, are accounted the territory occupied by the first settlers of China. The two provinces comprise about ninety thousand square miles, ninety-six million acres. Bordered by the great river that separates them and having other streams flowing through their territory, they are abundantly supplied with water. The surface is broken, the country rugged, and whatever may have been true in the past the soil is not now very productive, and means of communication are quite primitive. There is, however, abundant coal and iron. Professor Douglas, of King's College, London, says there is in Shansi alone coal enough at the current rate of consumption to supply the world's needs for thousands of years to come. There is also iron of unusual purity, salt

in abundance, and other articles of practical utility to man.

Eastward from southern Shensi across Honan is the famous province of Kiangsu which extends to the coast. It has about the area of Virginia, fertile soil, temperate climate, five port cities including Shanghai, which is one of the world's historic cities, now numbering nearly two million souls. By the power of British arms Shanghai was forced to admit foreign trade and residence, a treaty being signed to that end in 1842. Since that date aliens have pressed into the place, and have made it dominantly a foreign city.

Lying northward from Kiangsu is the province of Shantung, the name meaning East of the Mountains. It is a coast province famous as the native place of Confucius and other noted teachers. It includes Mount Tai-shan, one of the five sacred mountains of China, a shrine constantly visited by a stream of pilgrims coming from afar. The soil of the province is fertile, its climate healthful, its natural advantages inviting. By the Versailles Treaty of 1919 its port city of Kiaochow, along with certain adjacent territory, was assigned to Japan. The alienation of the city and the land was a deep humiliation to the Chinese, the entire province as the home of the great teacher Confucius being almost holy ground. Through strong men in the United States Senate the government was constrained to reject the Versailles scheme and make terms of her own, and so

America was saved from any share in the degradation of a friendly nation.

North from Shantung is the capital province of Chihli, bordering on the coast and extending to the Manchurian line. Its chief city is Peking, the capital of the republic as it was the capital of the empire from the early days of the Manchu dynasty, a city of more than a million souls. It is the seat of many enterprises for good, none mightier or more promising than the Union Medical College and Hospital founded and fostered by the Rockefeller Foundation. The climate is variable with extremes of heat and cold. The soil of the province produces grain and vegetables in large quantities and fruits in abundance. There are also mines of coal, iron and silver in smaller quantities, and along the foothills are springs of water varying in temperature from hot to cold.

Manchuria to the north, originally a kingdom in itself, is part of China's acquired territory. It comprises more than three hundred thousand square miles. Along its eastern and northern and western borders are mountain ranges forming the rim of a great basin lying toward the south and dropping down almost to the level of the sea. Its variety in surface is matched by variety in other things. There is timber in the mountains, pasturage on the hillsides, productive fields in the valleys and along the coasts. The culture of beans is a favorite industry, and Manchuria has been called the bean field of the world. There is also some silk production, the worms feeding on oak

leaves rather than the usual mulberry. The silk produced is called pongee silk, the word pongee meaning home-made.

Adjoining Manchuria on the west and bordering Russian Siberia is the vast province of Mongolia. It also is a Chinese acquisition, the original home of the Hun, the Tartar, the Turk, fierce folks who were hardened by rigours of weather and barrenness of soil and were driven by necessity to frightful deeds. It comprises more than a million square miles of territory, chiefly a bleak desolation, high and cold and inhospitable. Whatever it was in ages past, in historic times the broken surface and barren soil have furnished but scant food for man or beast. Late estimates rate the population at less than two for each square mile of land. Certainly no excess of people there.

Sinkiang marks the western border of the vast area. It includes the Chinese Turkestan and Ili. For the most part the surface is an arid waste of sand, which is blown about and scooped into broad bowls or piled into rugged ridges by the changing winds that seldom cease. Beneath the surface are said to lie the ruins of ancient cities and other signs of a civilization long vanished from the earth. Whatever the former condition of the country, it is now sparsely settled, about five inhabitants to the square mile, and they are folks of the rougher type; water is very scarce, and lines of travel are marked by bones of the dead.

Southward and separated from Sinkiang by the Kuen Lun mountains lies Tibet, nearly as large

as the territory south of the Potomac and the Ohio rivers and east of the Mississippi. It has been called the roof of the world. It is the highland of Asia, bleak, cold, desolate, the average altitude some 12,000 feet, and the peaks rising into the regions of perpetual snow. It is the land of yak and sheep and dogs hardy and heavy of coat. It abounds in snow-crowned mountains and winding streams and weird scenery. Its streams are the head-waters of Asia's famous rivers extolled in story and in song, some of them coursing down the western slopes and flowing southward through India, others breaking through the mountains to the east, fashioning the country into wide basins and immense watersheds, and winding on through vast areas to refresh China's swarming millions.

Extending so far from north to south, stooping from the heights of frigid mountains to the depths of sunny plains, China as a whole has varieties of climate that range from polar cold to tropical heat. The quality of soil presents a similar range. The peaks of Tibet, the sand dunes of Sinkiang and Mongolia, the hideous wastes of alkaline soil in different sections, give little support to vegetable life, but there are other parts of the country that blossom as the rose. For ages untold the winds have swept down from the north, bearing the dust of decayed vegetation and dropping it over large areas. In many places it is added to the rich alluvial deposits of overflowing streams. The result is a soil of rare productiveness, con-

tinually renewed. In the spring the wind currents change, and, coming in from the southeast, they bring warmth and moisture from the Pacific, and there bursts forth a profusion of vegetable life hardly surpassed in the known world.

Professor Douglas says the vegetation in China is exceedingly luxuriant. He mentions as many as nine thousand flowering plants, more than half of them not known in other countries. Bishop Bashford enumerates as many as five hundred plants that furnish food for man, a list that can hardly be duplicated in any country in the world. There is also a great variety of trees. Interested persons have introduced into the United States hundreds of Chinese trees and plants, about as many as have been brought in from all Europe.

On the æsthetic and sentimental side, China also ranks among the first. Her natural scenery of lofty mountains and rugged steppes, of hazy plains and winding streams, of quiet lakes and rolling seas, of whispering forests and bounteous fields, is not surpassed. Her winds bear voices out of a dim and shadowy past. Her dust hides the marks of forty centuries of human struggle. Over the secrets of her unwritten history the bending heavens hover as near as to any other portion of the globe. By her altars devout souls have as easy access to the throne of grace as they find in any place on earth.



## II

### THE CHINESE PEOPLE

RUDYARD KIPLING, English poet and novelist, speaks in these racial terms:

O the East is East and the West is West,  
And never the twain shall meet,  
Till earth and sky stand presently  
At God's great judgment seat.

Saul of Tarsus, apostle and minister of righteousness, presents a broader conception. He says God has made of one all nations of men for to dwell on all the face of the earth, determining the times before appointed and the bounds of their habitation, that they should seek and find the Lord in whom they live and move and have their being. There is no respect of persons with God, but whether pale or yellow, black or brown, all are alike esteemed.

The Chinese are not exceptional: they are merely people of the common stock. Their color of skin, their set of eye, their contour of face, their style of dress, their mode of housing, their rules of domestic life, their articles of food, their methods of agriculture, their forms of government, their schemes of education, their rites of worship and their entire system of administration

primarily belong to the external realm and involve nothing essential. The real man is within. He is stirred by the same emotions that others feel. He is grieved or gladdened, pained or pleased, just as others are.

Like other notable peoples, the Chinese are a composite race. In very ancient times there were folks living along the great Yellow river in the provinces of Shansi and Shensi. Whence they came, and what instigated their coming, no man knows, neither is there likelihood that any man will ever find out. In that remote age, one may suppose, the people knew little or nothing of woven clothing, or substantial houses, or family relationships, or codes of law, or metal coins, or community interests, or public utilities. Probably there were no tilled lands, nor public highways, nor established means of communication, nor general activities in commerce and only primitive modes of existence; but those remote people, created in the image of God, had the capacity to advance. Like Israel in Egypt, they grew and multiplied, and in the course of the years they became conspicuous among the nations of the earth.

The early centuries of Chinese life are known chiefly through legend and folklore. Differing from Dr. Crawford, previously mentioned, some writers claim that there is no reliable history of China prior to the year 800 B.C. Tradition says one Shen Nung made the first plows, taught the art of farming, and gave the first example of mar-

keting crops. Hi Chung is credited with inventing wheeled vehicles and other labor-saving devices; he also taught the use of horses and other animals in drawing plows and rendering other forms of service to man. Other great leaders arose from time to time, discovering new methods and guiding the people in paths of progress and success. Records of those remote days set forth the virtues of the times in terms like these:

The people were mild, just and frugal. They were peacefully disposed, eschewing collisions with their neighbors, even shunning too familiar intercourse, but they were not averse to commercial relations and were favorable to the exchange of useful products.

The prosperous estate of the Chinese people aroused the envy and rapacity of adjacent tribes and tempted them to intrude. The first historic tide of invasion rolled in from the north. In those rugged regions dwelt barbaric peoples of the Tartar stock. They became conspicuous in history for a ruthless cruelty that neither feared God nor regarded man, that respected neither age nor sex, and that shrank from no form of ferocity and sin. Punning on the name, one of the early French kings said their deeds were worthy of spirits from Tartarus, the abode of demons and lost souls.

The first Tartar invasion is usually assigned to the Third Century before Christ. It started a struggle which continued in varying intensity nearly eight hundred years, the peaceful natives quietly retiring before the advancing invaders,

and gathering in the southern part of the country. In the Sixth Century of the current era the invasion took on new force and fury. Barbarous hordes from Mongolia and the borders of Turkestan and Tibet swarmed over the land, spreading rapine and ruin wherever they went. They seized upon everything, and ruled in defiance of all righteousness as their passions or whims prevailed. All the while the Chinese kept their identity as a people, held such property as they were allowed, maintained their families and their forms of worship, and went serenely about their affairs in the assurance that they could live if others could. By the year 1368 they had sufficiently absorbed their oppressors to reestablish themselves in the government of the country. Under Prince Hung-Wu they set up what is known in history as the Ming dynasty, the name meaning Bright, and it continued till the time of the Manchu invasion.

The Manchu rule in China, which continued with varying fortunes until it crumbled under its own corruptions and was succeeded by the modern Republic, dates from 1644. The Manchus were a branch of the Tungu or Tartar stock, and were fully imbued with the fierce spirit for which they are famous. Originally they constituted the chief population of Manchuria, but they scattered into the northern provinces of old China and into other adjacent regions. Multiplying in numbers, they seized the Chinese government, and for their own convenience and safety they changed the capi-

tal from Nanking to Peking, the latter being nearer their own native province. They assumed a lofty air of superiority, and established the queue as a badge of subjection for Chinese to wear. They held aloof from the natives and refused all social intercourse or intermarriage with them. They filled the places of power and emolument with people of their own kind. They minted the coin of the realm and regulated its issuance. They controlled commerce and dictated its chief agents. They considered themselves conquerors of the people and masters of the country. As haughty as the Egyptians when they laid the lash on the quivering flesh of enslaved Israel, they felt quite secure, and yet the rock was crumbling and dwindling away. In the end they lost their language, their national characteristics, their physical features, and in reality became dominantly Chinese. Professor Griffis says: "In the long run the conquered won, as perhaps they always will, by passive resistance."

It is a fact in history, instructive as it is interesting, that Manchuria and Mongolia, East Turkestan and Tibet, the countries that furnished the chief invaders of China, are now known as Chinese provinces. Equally impressive and informing is the further fact that not one of them was won by the brutal methods of military conquest. In harmony with the truth of Holy Writ they were won by those unseen weapons that spill no blood and sack no cities and wreck no homes, and yet are mighty for the pulling down of strongholds.

Mr. Murdock says there is a large group of cultured Chinese who rather welcome the much-heralded Japanese invasion, saying: "Let them come, if they want to; they may help us, and in the end we will take them, as we have taken everybody else." Instead of taking the sword and perishing by the sword, as so many powerful peoples have done, the leaders of Chinese thought know a better way.

In their vain efforts to dominate Chinese life by methods of violence, Tartars in multiplied thousands pressed into the country as soldiers and many of them remained as citizens. Portuguese heard of Chinese resources, and some of them set out to establish new trade relations. Buddhist missionaries from India, Nestorians from Syria, Mohammedans from Arabia, found place in the land for the purpose of promulgating their religious tenets. Adventurous spirits from all parts of the inhabited world swarmed over the vast areas of China. The native melting pot was kept in constant use. The Chinese people with soft tread and courteous speech continued in their accustomed ways; and little by little soldiers, traders, missionaries, adventurers, alike were merged into the swelling currents of Chinese life, as many rivers from many hills are merged into one majestic and mighty stream. The different groups that under different motives have at different times pressed into China have all gradually yielded to the invincible Chinese spirit, and outwardly at least they have dropped into the essen-

tial Chinese form. Nowhere else on earth has there ever been so numerous a people so much alike in physical appearance and movement or so nearly agreed in their basic conceptions of life. Under the influence of Chinese faith and purpose the Tartar rulers felt their historic ferocity soften and their Manchurian lust for blood abate, although in their deepest soul there remained enough of the old spirit to break out in occasional scenes of strife. Beneath the Chinese spirit of patience and peace there may lie buried Tartar seeds enough to spring into a harvest of yellow peril sufficient to shock the race, should stupidity and sin guide the movements of people of paler face.

The difference in origin here noted accounts in part for the different estimates of Chinese character given by persons of equal intelligence and honor: kind and cruel, faithful and treacherous, frank and deceptive, devout and irreverent, industrious and lazy, honest and thievish, friendly and hostile, and so on through the entire gamut of human virtues and vices. The various estimates are all based upon facts as they are observed in certain places. In so large a population scattered over so wide an area what may be true in one section may not be true in another. For example, two equally sincere missionaries spoke at different times in a certain American city; the first announced that the custom of foot binding had passed away, the second said the custom was in vogue in many places. When attention was called

to the discrepancy in statement, the second missionary kindly observed that the first had merely spoken locally and had unintentionally failed to limit her speech. In all masses of people there are always both good traits and bad, and observers can emphasize the one or the other according to their own inclinations or the purposes they desire to promote. In this respect also the Chinese are not exceptional, but their good traits distinctively predominate. Dr. Crawford, the old missionary, says they have as many qualities of true manhood as any people on earth, and his estimate is confirmed by others who have had equal opportunity to judge. Mr. Murdock bears this witness: "They are tradesmen, they are bully seamen, within their light they are virtuous, in commerce they are honest, they are faithful to a trust, and often courageous."

Through the centuries the Chinese have maintained their original aversion to war. It has not been a matter of cowardice nor of softness, as some have tried to show. It has been a matter of deliberate judgment strengthened by the sanctions of religion. The Learned Professor Kung, Kung Fu Tse, commonly called Confucius, taught the Golden Rule negatively. He said men should not do to others what they would not have the others do to them. He became the ruling spirit among the Chinese and after his death he became an object of worship. Reverencing his name, the masses of the people tried to conform their conduct to his teaching and honor the creed which



they professed. They were too sturdy in character to indulge in hypocrisy or opportunism, and not wishing to be butchered by violence, they refrained from butchering others. Dr. Griffis says: "The idea of the Chinese statesman has always been to govern through moral agencies rather than physical force. War is considered a rude and abominable business, fit only for men of low degree. Hence the soldier is despised and the scholar honored." Through the centuries the Chinese have been the prey of predatory peoples; they have suffered numberless injustices at the hands of aliens, but they have never declared war on any peaceful foreign nation. Through the earlier ages of their history they never assumed the crushing burden and the ceaseless menace of a standing army and other deadly equipment for war, and those abominations that make desolate began in China only after contact with the barbarities enacted by people of lighter skin.

Here is found the explanation of Chinese virility. In China it has never been the policy of the country to sacrifice to the god of war the strongest and cleanest of their men, leaving chiefly the frail and unfit to be the fathers of successive generations. The strength of the best manhood of the race has been transmitted from age to age, and there has inevitably resulted a character that dominated the races with which it comes into immediate contact. This is the vital power that withers opposition, that conquers Tartar invaders, and transforms Turks into quiet Chinese,

that appropriates elements from various forms of religious faith, and even gives the missionaries a Chinese look. In all cases of intermarriage with other types, the children are distinctively Chinese. In Savannah, Georgia, a Chinese laundryman married a negro girl, shiny-black as a Morocco princess; but the children were slant-eyed little Chinese, pleasing to see, with never a kink in their hair.

Thousands of years the Chinese have been tillers of the soil. Professor King rates them the best farmers in the world. In ancient times they considered plowing a sacred employment. At stated times down to the beginning of the Republic the Emperor laid his hand to the plow to give dignity and honor to the task. Living under such influences the people have always been careful of their lands. Centuries ago they learned the value of terracing to prevent the land from washing away. They understood the advantage of rotating crops and the value of vegetable manures, carrying out from the cities vast quantities of offal to enrich the soil, and also building dams and dykes and canals to aid in their agricultural schemes. Bishop Bashford says: "China was the first of existing nations to recognize the value of irrigation, and she has practiced it from the earliest recorded history to the present time." It is said that a Chinese visitor suggested the irrigation schemes that have changed arid wastes in the West into the finest wheatfields on the continent. Crop experts claim that at the present time the

Chinese farmer produces more to the acre than does his American brother, who cultivates the same quality of land. Especially does the Chinese superiority appear where improved methods of agriculture have been adopted. And centuries ago the Chinese, without a Joseph to guide them, learned the wisdom of storing from years of plenty for the recurrent years of dearth. As far back as the year 54 B.C. mention is made of their great storehouses for their surplus supplies.

In recent years a good deal has been said about preserving the forests and planting new trees; in some sections Arbor Day is becoming an institution, but three thousand years ago the Chinese understood the importance of the matter, and instead of killing their criminals after the custom of more barbarous peoples they sent them to the mountains to plant trees. More than two thousand years ago the Chinese had an established system of schools, to which all were admitted on equal terms. Later their system included the higher branches of learning, and in one of their libraries were gathered 80,000 volumes. In those early years a mint was established to issue circular coins, each with a square hole in the middle, and the style of the coin has never been changed. In due time a scheme was devised to aid farmers by loans from the public treasury, and lately American statesmen have begun to fall in with the ancient Chinese procession. In the dawn of the Chinese civilization slavery was protected by law, but under the teachings of Confucius the

public conscience revolted against the iniquity. Without the fanaticism of John Brown or the philippics of Lloyd Garrison, without the stirring appeal of Harriet Beecher Stowe or the stern purpose of Abraham Lincoln, Chinese statesmen faced the issue and decreed the end of legalized slavery, and there were neither years of fratricidal war nor added years of entailed animosity and debt. In name at least the Chinese government adopted the principles of civil service with its examinations and promotions according to merit two thousand years before American statesmen offered to abolish the spoils system and make public office a public trust.

In addition to all this, China has given the world the mariner's compass, the chronometer, the printing press, the adding machine, the art of banking, gunpowder used at home for fun and not for destruction, paper money, porcelain, fire-crackers always made up in symbolic forms and colors, art work in crystal and ivory, crêpe, nankeen, silk, wallpaper, drugs, spices, perfumery, and many other articles of utility and ornamentation. The famous Chinese wall, some fifteen hundred miles long, built of massive stones many of them brought from far, is probably the mightiest monument to human toil known on earth. In comparison with it, the pyramids of Egypt, the Colossus of Rhodes, the hanging gardens of Babylon, and other world wonders drop to an inferior place.

Marco Polo, the Venetian traveler who explored China in the early years of the Fourteenth Cen-

tury, found the people burning what he called black rock and also using asbestos as a protection against fire. At that distant period prohibition was in force, and he said: "These people abstain from drinking wine made of grapes, and should a person be detected in the practice, so disreputable would he become that his evidence would not be received in court. He noted also the practice of blending beauty with utility, and he made this record: "At both sides of the public roads the grand Khan causes trees to be planted of a kind that become large and tall: in summer they serve as shade and in winter when the ground is covered with snow they indicate the road." In the administration of public affairs the public good was kept in mind.

The Chinese set a high estimate on family life, in this respect taking rank with orthodox Jews. They consider the family rather than the individual the unit of their social life, and through it especially do they hope to attain unto immortality. Filial piety is the bedrock of their civilization and the basic idea in their schemes of education. Without knowing the Scripture commandment which requires honor for one's father and mother, the Chinese have followed the Bible precept and have reaped the promised reward. They have honored their fathers and mothers and they have dwelt long in the land.

Measured by modern standards the Chinese are distinctly backward in matters that make for physical comfort. At this time the entire coun-

try has fewer miles of railway than some single states of the American Union. In some sections the public roads are mere trails winding among irregular fields and twisting tortuously over hills in steps worn with centuries of travel. There is a conspicuous lack of mechanical devices to save labor and bring rest to weary limbs, and men frequently do the work that is better suited to the strength of beasts. Explanation is sometimes offered in the fact that railways and thoroughfares require land, and the land is needed for the support of the people. Or that men bear burdens and draw vehicles, doing work that horses might do, because the food necessary for a horse may be put to better use. However, a spirit of progress is stirring among the people, who are not quite dead to the fascination that lurks in intricate machinery, and there, as in other lands, the witchery of motor cars solves the problem of better roads. A new conception of Chinese destiny is gradually gripping the people and with it a demand for better conditions of living the better to meet the approaching issues.

The Chinese is probably the oldest written language in the world. It dates back to the very childhood of the race and naturally conforms to childhood's needs. It is a language of pictures, which appeal to the eye and stir the imagination, a sort of world baby-talk set in monosyllables and interpreted by tone and accent, and yet with its thousands of characters it is capable of setting forth every shade of thought. In the better lit-

erature of the land it becomes a pleasing mosaic of delightful images which reflect as in a mirror the social conditions under which the literature was produced. In general structure the language is the same throughout the whole vast realm, but owing to the variant origin of the Chinese population and the long-continued lack of communication among the provinces, there have developed many different dialects which are intelligible only in the sections where they prevail. Not understanding each other's speech, the people of different provinces do not understand each other, and naturally there is a lack of cohesion and also of coöperation in schemes designed for the general good.

Claiming a history that runs into the remote past, rejoicing in what they have accomplished in the world, the Chinese in general consider their people the most enlightened in the world. They regard other countries and peoples as inferiors, and they charge up the discourtesy so frequently offered them to the natural barbarism and ignorance of those who offer it. A distinguished college president and professor, widely acquainted with Europe and the Near East, was sojourning in San Francisco. Sightseeing bent, he visited one of the chief Chinese mercantile houses. Approaching a small man from the Far East, he addressed him in the familiar terms he had sometimes used in speaking with his laundryman in the home city: "Well, John, how is it today?" Immediately the gentleman from the Orient

seemed to assume a mightier stature. With all the formal courtesy for which his kind are famous, with barely a touch of impatience, he replied in faultless English: "Why, as you entered my place I took you for a gentleman of culture." The American gentleman was equal to the occasion. Profusely he apologized for his thoughtless rudeness, and the proprietor showed his grace by guiding the visitor over the premises.

Thoughtful Chinese cheerfully concede that white people may be good mechanics and builders, good laborers and managers of money, especially good soldiers whom they naturally despise, but they refuse to accept these things as indicating a capacity for the higher culture and the finer sentiments of life. In some instances pale skin is considered ghastly and the countenance of white people frightful, and Chinese children have been known to break into tears and cry out in fear in the presence of such sights. The repellent appearance and the more repellent conduct of some foreigners have supplied a basis for the native opposition which finds expression in the phrase "foreign devils." The antagonism is not universal, but it is considerable and possibly increasing. Dr. Charles L. Wu, who speaks out of wide knowledge and sympathetic interest, says:

"The people as a whole are more open-minded. They are willing to take from foreigners what they really consider beneficial, but they will flatly reject what they think unessential to China's progress. The recent attacks on mission stations



are due to deep resentment against foreign imperialism."

The people in general are escaping the spirit of subserviency. Not yet have they learned to measure right in terms of might: the true conception is too deeply fixed in their nature, but they have come into a position to demand their rights. Also they are cultivating the spirit necessary to make the demand effective, and their resources have never been measured.

### III

#### EARLY CHINESE RELIGIONS

BROADLY defined, religion is any form of divine faith and worship, the word divine being sufficiently enlarged to include all objects of worship whether true or false. It is an inward experience which naturally affects the course of life both in general conduct and in specific acts. The word comes directly from the Latin and carries the idea of considering anew in order to gain a clearer conception and also of binding anew in order to secure in stronger bonds. In any case it is neither an accident nor a superstition; it is neither an invention contrived by designing priests nor a burden imposed by evil spirits, but it springs out of the human conscience and emotions as surely as light gleams from the sun or waters gush from a fountain. It implies a constant belief in the Higher Power that sways the destinies of men and requires their homage and devotion. It impels acts and establishes customs and institutions which indicate the faith which forever abides in the human soul.

Back of whatever is artificial and false in any form of faith lies the essential truth that man is a religious being. A sceptical writer has called

him incurably religious. Professor John Fiske says: "Religion is the largest and most ubiquitous fact connected with the existence of mankind." With equal confidence Thomas Carlyle says: "A man's religion is the most important thing about him." In every soul of man there abides an impulse toward the outward and upward. It may lurk in sub-consciousness or it may be purposely held in abeyance, but always in the emergencies of life it asserts its presence and makes its demands. Men may fortify themselves behind scientific theories and work out for themselves vast systems of law which allow no place for prayer, but in the day of disaster something beyond their abstract schemes will upset their plans, and impel them to seek relief in some Power superior to natural laws. The more careful the investigations the more convincing the proof that every people on earth has had some form of divine faith and worship. It is the essential quality that exalts man above beasts and imparts the power to subdue nature and have dominion over it.

The Chinese, representing the oldest civilization known on earth, were from the beginning gripped by a regnant faith in a Supreme Power that originated all things and continued them in existence. In those remote days obscured in a haze of distance the people walked beneath a cloud of ignorance and superstition, having no clear conception of a personal God and merely directing their effluent devotions toward the vast expanse about

them. It was a vague sort of fellowship with the unseen power that imparted life and conscious existence, and it centered in the great Tien. There were neither priests nor temples nor prescribed rites, and each worshiper was guided by his own impulses in directing his devotions. In many cases he discerned spirits in mountains and streams, in forests and fields, in gardens and swamps, spirits haunting every place and operating for good or ill, blessing or blighting and bringing riches or ruin in every realm of human interest.

The superstitions that arose in the early times have continued through the ages. They account for streets of irregular width or unexpected turns, for doors set in strange places or hidden by some sort of screen. An emperor once got it into his head that he must sleep in a different room every night. He controlled thousands of men, and at great expense he set them to build a palace of many rooms oddly contrived, the whole plan made to defeat the devil's designs and enable him to sleep in peace. There is also a curious partiality for the number five. There are five elements, five metals, five colors, five constituents of the human body, five parts of the human soul, five tastes, five blessings, five punishments, five grades of mourning, five clouds, five planets, five atmospheric influences, five points in space, five arrangements of time, the five running through the entire range of Chinese thought.

Enthralled by such notions the people are an

easy prey to designing persons who are willing to live by impostures. Often they become victims of shrewd soothsayers, necromancers, palmists, shufflers of bamboo sticks, tricksters of every name. Annually they expend vast sums of money in retaining the services of such pretenders and in purchasing curious contrivances sold to keep off evil spirits. The condition is pathetic, but it suggests a basis for better things. The soil that produces rank foulness is capable of producing good corn, if the foulness be removed and the good seed sown. The man who is assured of a spiritual world lying beyond the apprehension of the senses, though in his ignorance he may fill it with ghosts and goblins, is a more hopeful object of Christian effort than is the cold materialist who denies the reality of spiritual things.

Early in Chinese history the spirit of worship turned toward the dead. At first it discerned rulers and other great ones as worthy objects of devotion, but gradually it included others and in the end it extended to all generations of ancient dead. Other nations also have adored the spirits of the departed, but in China the custom pervades all ranks of society and affects almost every form of religious faith.

Centuries ago there appeared in the province of Honan a teacher whose career marked an epoch in Chinese life. He seemed to be a man of great age and was called Lao-Tze, or Venerable Teacher. In temper he was quiet and mystical, and yet he gave his instructions a certain vitality

which made them impressive. He taught submission to the will of the supreme Tien, and pointing to the quiet course of nature he bade men refrain from weariness even in the effort to do good. He urged kindness between man and man, and he said: "When opposing warriors join in battle, he who has pity conquers. Weapons are instruments of ill omen; they are not the tools of the princely man." In his life he illustrated what he taught, and he prepared the way for further advance.

Then came Kung-fu-tze, the learned Professor Kung, familiarly known as Confucius. He was born in the province of Shantung, the last of ten children. His early advantages were limited, but at the age of fifteen he dropped everything else and turned to study. He did not claim originality or special inspiration, but with marked ability he compiled a social and ethical system such as the people had never before known. From time to time he broadened his course of study, taking in history, poetry, ethics, and other branches suited to liberalize the mind and strengthen the character of his adherents and pupils. In his teaching the whole duty of man consists in serving his fellow man. He praises gentleness, kindness, moderation, patience, reverence, sincerity, temperance. He bids men cease from anger and resentment, and he urges them to practice humility and unselfishness. He also inculcates the substance of the Golden Rule in negative form: "What ye would not that men do to you, do ye not to them,"

and he warns against indulging pride or satiating desire or carrying pleasure to excess.

Sympathetic students rate Confucius as a theist who assigned Tien the supreme place, but conceded the claims of other gods, much as Socrates worshiped the great Zeus and at the same time found place for other divinities whose favor he desired to retain. In some of his utterances Confucius seems to indicate a belief in the personality of God, who acts from choice and not as a blind force, but in others he discourages prayer and questions if there be any spiritual reality back of the material world. In his deepest soul he believes in the superior man who eschews evil, loves truth, works righteousness, feels no fear, quails before no disaster, and yields to no discouragement, but his teaching nowhere glows with spiritual fervor. Nowhere does he guide men toward a gracious Father who seeks the devotion of his children. Nowhere does he mention a God who has made of one all nations of men for to dwell on all the face of the earth, determining the times before appointed and the bounds of their habitation, that they should seek and find the Father of their spirits and the Source of their existence. His system promotes the common interests of this life, but it gives no promise of a life to come. It utters many noble precepts, but it imparts no power to apply them, and at last it leaves the soul destitute of help divine. His disciples generally center their worship on their ancestors or on other imperfect objects. He gave up his family and

devoted himself to what he considered his predestined task, but he could not win by the scheme which he devised, and after seventy years of conflict he died a broken and disappointed man.

About the time Europe was receiving Christianity from Paul and his companions China was hearing Buddhist missionaries from India. Much in the Buddhist creed conformed to what Confucius had taught, and there was need for change only in minor matters. New names were called, but there was no demand for a new system, and the doctrines of the Buddha made easy and rapid conquest. Little by little objectionable features were eliminated, essentials were absorbed into the body of Chinese teaching and made a part of the composite faith of the people. Generally in China today there is no clear distinction between the doctrines of Confucius and those of Gautama, and people worship in the temples regardless of the distinctive tenets for which they stand, just as persons aligned with different Christian names often worship together. In fact the Chinese regard the different phases of their composite religion as affecting especially different realms of life rather than coming into competition in any one realm. For example, the ancestral cult applies especially to manners and customs, the Buddhist faith kindles hope of continued existence at least through the transmigration of spirits, while Confucianism becomes a philosophy for thinkers and a superstition for others. In the Chinese mind they are not three religions, but merely three



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applications of the one national faith. Considered as one it makes no claim to a divine origin. It speaks only in the language of men, and it nowhere offers a wisdom that comes down from above. Its chief problem is to outwit the devils and escape their wiles, perchance to avoid an unhappy passage to some distant shore where miseries are augmented from ages past. Nowhere does it convey a true idea of sin, neither does it offer a way of escape from sin's penalty and thrall, and in the end it leaves its adherents without hope and without God in the world. Canon George Rawlinson, Professor of Chinese Language and Literature in the University of Oxford, says: "I have been reading Chinese books for forty years, and any passage commanding the love of God or citing any instance of one who loved him has yet to come under my eye." In all its amplitude the native Chinese religion does not satisfy the needs of the human soul. It merely illustrates the truth, that the world by wisdom knows not God.

The later ideas imposed by Mohammedanism, which easily passed from India into the border province of Yun-nan, in no way solved the problem of religion for the Chinese. At first the disciples of the great Arabian seemed to care more for souls than for plunder. They conciliated the natives, learned their language, adopted their customs, took their women for wives, and won many adherents. They carried their doctrines into Ti-

bet and Turkestan and into smaller communities in various sections of the land. They rejected the worship of ancestors or any of the hosts of heaven, allowing no compromise with idolatry in any form and permitting the worship of the only one true and living God. In their teaching they impressed a majestic conception of the divine sovereignty and urged the duty of making complete surrender to the divine will. All the while, however, there was latent the Mohammedan idea of establishing the truth by methods of violence. The prophet himself had said: "A drop of blood shed in the name of God, a night spent in arms, is of more avail than two months of fasting and prayer. Whoever falls in battle, his sins are forgiven; at the day of judgment his wounds shall be as resplendant as vermillion and as fragrant as musk, and the loss of limbs shall be supplied by the wings of angels and cherubim."

After Islam became the dominant influence in the province of Ynn-Nan it awoke the slumbering spirit of violence and instigated revolt against the Chinese government. It was another case of affliction brought to China through a foreign religion. But violence aroused the submerged Tartar spirit in the Chinese and evoked counter violence; fierce and furious conflict ensued, the Mohammedans were borne down by superior numbers, defenseless women and children by thousands were butchered without mercy, and the brief sovereignty won by the sword perished by the

same pitiless instrument. Thoroughly chastened the devotees of Islam resumed peaceful methods of conquest and in time numbered their converts in millions.

These earth-born systems, severally and collectively, have had ample time to prove their worth to the Chinese people, whose dominant qualities have been shown. In the prophetic vision of a true faith triumphant appears this scene:

“The mountains and the hills shall break forth into singing and all the trees of the field shall clap their hands; instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be for a name and an everlasting sign.”

Has the native faith of China fulfilled the promise? Has it brought any distinct blessing? “Ye shall know them by their fruits.” Have they in any discernible way dispelled the clouds of ignorance and superstition or lifted the burdens of poverty and disease and multiplied miseries? Have they at all justified their claims upon the people? Under their sway operating through multiplied centuries, the masses of China still dwell in darkness and in the shadow of death, the victims of error transmitted from age to age. They are frail children of dust blinded by the god of this world and led captive of the Devil at his will. A deceived heart has turned them aside, and in their timidity and terror they dare not ask: “Is there not a lie in my right hand?” After all their ages of struggle they have not found the

truth that makes men free. They still wait for the message which is the power of God unto salvation to all who receive it, to the Jew first, and also to the Chinese and all the nations of the earth.



## IV

### CHRISTIANITY IN CHINA

JESUS, the founder of the Christian system of faith and worship, was a native of Asia, born in Bethlehem of Judea in the year 746 of the city of Rome. He grew to man's estate in Nazareth of Galilee, known as a carpenter and intimately associated with the life of the place. When about thirty years of age he quietly entered upon his work as a public teacher. He gathered his personal followers from the ranks of his own plain people, and he closed his brief career near the place where he was born. Why chosen apostles of the faith were guided by voice and vision to carry the gospel into Europe instead of eastern Asia is a question that no speculation can ever decide. It is one of the things which the Father has kept in his own power.

At an early date, however, Christianity in name at least was carried into the Far East. Reliable records indicate that Christian missionaries went to China in the year 505. They were of the Nestorian sect, named for Nestorius, a Syrian minister of note, who flourished about the middle of the Fifth Century. He claimed doctrinal descent from the apostle Thomas. By his strong char-

acter and faithful efforts he gathered a goodly number of adherents. After his death they continued their labors in the name of the Lord. They preached the word in Syria and Persia, in Hindustan and other parts of India, and quite naturally they passed over the border into China. Being peacefully disposed, they were received with favor. In many ways they identified themselves with the people and pressed their work with enthusiasm and confidence. In some points they modified the teachings of the Buddha, in others they made concessions, and by their ability and devotion they won encouraging success. In the Eighth Century there was a notable revival which brought thousands into the churches. In the year 781 there was engraved a tablet, still preserved, which set forth their cardinal doctrines and practices. They continued their work with the varying success usually attending such efforts. In the early part of the Fourteenth Century, when Marco Polo visited the country, they still maintained their identity and continued their work.

In the year 1292 John de Monte Corvino, a devout Romanist, went as a missionary to China. He chose the city of Peking as the scene of his labors, and, having won the confidence of the authorities, he was permitted to proceed with his work, establishing a mission house and gathering the people for instruction and worship. He encountered opposition from both the native teachers and the Nestorians who were already on

the field, but he made encouraging progress, and in a few years had baptized six thousand converts. He translated into the native language the Scriptures of the New Testament and the Psalms and so gave the printed message considerable circulation. The work which he began grew and prospered about eighty years; then came suspicion on the part of the rulers, whatever light had been kindled in the name of Christ went into eclipse, and there ensued a season of darkness.

About the year 1550 Francis Xavier, who had shown zeal as a missionary in India, was minded to enter China and build again Monte Corvino's work, which had fallen down, but he sickened and died before he reached the field. Later Valignani took up the task. Looking out over the vast country with its deep prejudices and its hoary errors, he was moved to exclaim: "O mighty fortress, when shall these impenetrable gates of thine be broken through!" He and his fellow-laborers took up their work with faith and fidelity. By their learning and courtesy they impressed the rulers and won the confidence of the educated classes, and soon they were able to count their adherents, if not their converts, in great numbers. With fidelity and zeal they carried their doctrines into Corea, Manchuria, Mongolia, and even into the wastes of Turkestan and Tibet. But there came another Tartar uprising, which turned the minds of the people toward other themes; there also arose persecution from without and schism from within, and the blood of missionaries and

native Christians freely flowed throughout the land.

In 1580 Michael Ruggiero and Matteo Ricci, missionaries of the Jesuit order, arrived at the city of Macao, and with the shrewdness for which their sect is noted they set about their work. By their ability and learning they won the favor of the court and had strong influences to support their efforts. Holding the church to be superior in matters of government, they necessarily sided with their favorite parties in matters of state. Their activities in affairs political aroused the resentment of the rulers, and in 1665 there was issued against them a royal edict which deposed their chief man from his high place and caused his death through humiliation and grief. Under a new ruler the rigours of the edict were softened somewhat, and the work of the Jesuits was revived; but there soon arose a strife between them and the Dominican and Franciscan orders over the matter of allowing in the Christian system the worship of ancestors, including their great ones, such as Confucius. The Jesuits naturally favored the concession, the other orders opposed. The matter was referred to the Pope, who decided against the Jesuits, and so stirred anew the wrath of the natives and added strength to the opposition. Later the edict of banishment was renewed.

Roman Catholic missionaries, however, did not abandon the field. By suitable concessions they found a way to continue at their task. Since the day John de Monte Corvino started his mission

in Peking, Roman Catholic work in China has never quite ceased. Through the intervening centuries it has gone forward under varying circumstances. Today there are Catholic institutions in every province of the vast realm operating for both evangelization and education. Even the dreary regions of Mongolia and Tibet are not without their priests and centers of power. Including all they christen, the Catholics in China number more than two millions.

Early in the Seventeenth Century Protestant missions were begun in the country. The first missionaries went out from Holland. At that time they were not allowed to enter the mainland. They established themselves at Tai-wan on the island of Formosa. They built a fort, laid out a town of their own, and began to teach the doctrines of Christ. From the beginning they were prospered in their work. They translated into the language of the people the Gospels and some of the better statements of Christian belief, and were making converts by scores and hundreds; but they were set upon and balked in their work by emissaries of the Ming dynasty, who were envious of their popularity and success and wished to hold the island under the sway of the emperor. The work done, however, was of the substantial sort; it deeply impressed the people, and some of the leading Chinese Christians of later times were descended from the Formosan converts.

In 1795 was formed the London Missionary Society. Soon its attention was called to China as a

field of promise for missionary effort. The Society engaged the Reverend Robert Morrison as a prospective missionary and had him set about his preparation for the work; but the East India Company, that had acquired considerable interests in Canton, joined with the natives in making objection to teachers who came for the purpose of introducing a new religion. The combined opposition was sufficient to delay the enterprise for a time, but not to defeat it altogether. Under the direction of a native teacher, Mr. Morrison took up the study of the language and the customs of the people and made almost as much progress as if he had been in China. After a season of waiting, which was spent in preparing for his chosen work, Mr. Morrison decided to get to his field indirectly. He went to New York, and after engaging passage to Canton he embarked on an American vessel and reached his destination September 7, 1807.

Mr. Morrison had only a beginning in the knowledge of the language, but it was something. He also carried with him certain portions of Scripture, which had been translated by a Catholic missionary. Immediately on arriving in Canton he began mingling with the people for the double purpose of perfecting his knowledge of the language and, at the same time, learning their mental qualities. He acquired the use of the language very rapidly, and within a year he was able to be of use to the East India Company by becoming their interpreter in business transactions. In

1812 he was joined by the Reverend William Milne, who was an efficient helper both in the local mission and in the work of distributing Scriptures in distant parts. By the year 1818 the entire Bible was translated into the Chinese of the province, the King James version being the basis of the work.

About that time the Reverend Walter H. Medhurst, a young man of scholarly instincts and fair education, a printer by trade, was sent to China for the express purpose of furnishing the people with a correct version of the Bible. He had a decided talent for languages, and was soon able to read the written Chinese and also to make his meaning understood in several dialects. After a brief experience in other places he made Shanghai the permanent seat of his activities. He moved the London Missionary Society's printing outfit to that city, and through it he did most effective work. He was opposed by the Roman Catholic missionaries, but he pursued his task with unfaltering zeal, distributing thousands of sermons and tracts as well as the Bible in whole or in parts. With the passing years he wearied beneath his load and began to show signs of failing health. He was urged to lighten his tasks or to quit the field entirely, but he resisted the urge and pressed his work till God relieved him in 1858.

In 1833 the Reverend J. T. Jones was sent into the Siamese city of Kangkok to translate the New Testament into the language of the people and begin a Christian literature. He found the con-

siderable Chinese population in the place more responsive to the gospel message than were the people to whom he had been sent. Wisely he concentrated his efforts where lay the greater promise of success, and he made his first converts among the resident Chinese. This turn of affairs impressed those who were supporting Mr. Jones; but they were not allowed to operate freely in China. Partly through the influence of the Kangkok work, a church was organized in Hongkong in 1843, but it had to encounter not only the hostility aroused by a foreign faith, but also the added hostility engendered by its position behind British power, which had wrested both the city and the island from the Chinese empire. Three years later the work was transferred to the prosperous city of Swatow in the mainland province of Kwatung. It has continued through the years, and the church has become self-supporting.

About that time also Dr. J. D. MacGowan, a capable physician who supplemented the gospel message with the graces of the healing art, began a mission at Ningpo in the province of Che-Kiang. By the successful treatment of many cases of disease and accident he won the hearts of the people and prepared them for the message of salvation. In three years he began to see the spiritual fruits of his labors and was permitted to baptize his first convert. He was soon joined by Josiah Goddard, who gave special attention to translating the Scriptures into the Ningpo dialect. Later the



native Christians opened up a school for boys, which pays its own way.

In 1853 the Chinese Evangelization Society of London sent the Reverend J. Hudson Taylor as a missionary to China. He soon found himself at variance with the methods of the Society, and he felt impelled to sever his connection with the Society and begin an independent work. His health declined, and for a time he returned to England; but the needs of China weighed on his mind, especially the needs of interior provinces; and while he waited for health he planned for the work he had in mind. His scheme as originally devised invited missionaries from any group of evangelical Christians, but it depended on no formal organization to provide salaries or financial support of any kind; it merely asked men and women to undertake the work, trusting in the Lord of the harvest to provide the needed supplies according to the riches of His grace. Mr. Taylor published a small book setting forth his plans. He also informed the public through spoken addresses and printed communications. He called for volunteers to join him in the enterprise, and he did not call in vain. Including the children in families concerned, twenty-one persons responded to the call. As the time for their departure drew near, there was no money available to meet the expenses of the trip. A day was set to pray for the needed sum, \$9,000. Very soon the money was in hand. The missionaries set out for their chosen field and took up their work. Later they needed recruits,

and resorted to prayer. They named seventy as the number desired; soon seventy and six were on the field, and the day after the prayer was made a check for \$15,000 was received from an unknown source for the support of the new force. Probably there was some romance about it, some adventure, but certainly there was some faith.

In general this work gives emphasis to preaching rather than teaching, to evangelism rather than education. It undertakes to make known among the people the name of Jesus as the only name given under Heaven among men whereby they may be saved. In supplying any field, care is had to group workers who are much alike in doctrine and practice, so that they may labor together as happily as possible. In the organization of any church the senior missionary has charge, organizing it in harmony with his own views, and whoever succeeds him is in honor bound to continue it as it was begun, that there be no waste in merely changing outward forms.

It appears, then, that Christianity has been known in China more than fourteen centuries. Not much longer has it been known in Spain, France, Britain and Ireland, and not so long in Austria, Poland, Germany, Scandinavia and Russia. It has been known in America less than five hundred years. Roman Catholic work touches every Chinese province. Exclusive of Catholic enterprises there are operating in China today as many as 160 Christian societies, and they also touch every province in the country.

They employ more than 30,000 persons in Christian work, paying millions in salaries and millions more for equipment. In addition to this the native churches employ some 20,000 more for various services. A total of 50,000 paid workers. There are also many native Christians who serve without financial reward, as do so many deacons and Sunday-school teachers in all Christian communities. There are churches and missions, schools and colleges, hospitals and dispensaries, clinics and nurses, books and periodicals, and yet there are not in all the Protestant churches of China so many as 500,000 actual communicants! In some single States of the American Union there are twice as many.

Thoughtful persons naturally question why the work has not been more fruitful. Some find the explanation in what they call Chinese obstinacy. On this point Mr. Murdock says, while traveling in the country, he talked with many white people and he found that about the last thing any of them would undertake would be the task of changing a Chinese. He says, as a matter of fact, the average white man does not even try. Others explain in part by what they call the conceit of the learned classes, who are satisfied with their history and attainments and resent the idea that they could learn anything by investigating other modes of living. There are still others who mention the Chinese aversion to foreigners in general, including those who press into the country in the name of religion, as fully accounting for the slow prog-

ress of Christian ideas. Some, especially those who are charged with the duty of gathering funds, cite the lack of sufficient physical equipment as a barrier to Christian conquest in China.

These explanations, considered separately or combined, are based on a purely rationalistic view of the Christian system. They contemplate merely a human scheme of relatively recent date, and they predicate success among the most ancient people on earth merely by the superior wisdom and greater resources of the white race. They all alike hold in abeyance or entirely ignore the divine character of the gospel, which is set forth in the Scriptures as the only quality that makes it worth anything to the people of China or of any other country. If they are germane and sufficient, they reflect on the type of Christianity that has been set forth among the Chinese and degrade the entire enterprise. If the past of Christianity in China represents its best, the future is not worth while.

## V

### THE CHINESE PROBLEM

SPEAKING as a politician, the late John Hay once said of China: "Whoever understands that mighty empire socially, politically, economically, religiously, has the key to world politics for the next five centuries." In every respect cited by Mr. Hay there ought to be complete understanding, and his remark indicates a lack hitherto. Nothing is gained by denying or evading the truth. The religious phase of the subject is of prime importance. This rightly settled, other questions become relatively easy of solution.

The effort to speak for an entire people, especially a people so numerous and varied, may seem presumptuous; and yet there are general trends of thought, that may be noted and followed with some degree of accuracy. A recent Chinese Year Book, a work distributed by the Christian Literature Society of Shanghai, undertakes to state the general attitude of the Chinese toward Christian effort in their country, and its statements are the more impressive because they are entirely sympathetic. Using the term religious as synonymous with Christian the Year Book says:

"Exceptions apart, the population of Wu-Han

cities may be truthfully said to be given over to idolatry. There is no obvious disposition to begin an anti-religious movement. The opposition is outwardly less bitter, but it is shrewd and cunning."

It further says:

"In the city the people are on the whole less accessible. The officials are impervious to religion or to any other enlightening influence, except where their pride or their pocketbooks are concerned."

In general such conditions are not confined to China, but, says the Year Book:

"There is a spirit of enquiry abroad, which while not distinctly hostile is critical. It does not happen that as idolatry goes out God comes in. The people acknowledge God in a way; they speak and write favorably of institutional, industrial and educational work, but they are indifferent and even opposed to spiritual matters. In small towns and villages for the most part the attitude of the people seems to be one of utter indifference. The Jesus religion is now an old story for them, the foreigner no longer excites curiosity, and though if they are personally approached they will listen with more or less respectful attention, they manifest little interest in the subject of salvation and eternal life."

These thoughtful and sympathetic utterances indicate that the Chinese are a very human sort of folk. They are willing for the foreigner to come along and spend his money to take care of

orphans and unfortunates or to dispense secular knowledge and help fight the various forms of disease that afflict their people, but they are indifferent or even hostile to whatever is spiritual and distinctively religious in the missionaries' message and purpose. This is the attitude which candor is obliged to admit after something called the Jesus religion has been in the country fourteen hundred years. The people have tried it to their own satisfaction, and they have judged it wanting.

Bishop Bashford says the Chinese emperor, about the year 61, heard that the true religion had appeared in the West, and he sent learned men to bring it into the country. After seven years' search the messengers returned bringing the doctrines of Gautama the Buddha instead of the teachings of Jesus the Christ. Later, as already noted, the Nestorians carried in their view of the Jesus doctrine, and in due time lost their identity in the Chinese mass. Then missionaries from Rome went in, and instead of presenting the true teachings of Jesus they compromised the faith of the gospel with views already held by the Chinese. In the end they received deeper impressions than they made, and holy bones and purgatorial pains and ritualistic salvation and a period of waiting between this life and the next were adopted from Chinese faith and made a permanent part of the Romish system.

In the early years of the last century Robert Morrison from Christian England, church and state being coextensive, arrived in Canton with

the Jesus message. Already the East India Company, a business corporation chartered by the government of the same Christian England, was annually shipping more than five thousand chests of opium into China in violation of the law of the land. By the time Morrison and his Christian helpers were fairly started in their work and were telling the story of Jesus and his love for men of every race, lawbreakers from the same country were defying the laws of China and flooding the country with the deadly drug. The Chinese government made laws prohibiting the poison stuff, severely punishing her own subjects for handling or using it; but Missionary Morrison's Christian government supported the lawless trading company's contraband business, and by the year 1830 as many as 16,000 chests of opium were either smuggled or forced into peace-loving China. In 1839 an imperial edict ordered British ships that were used as opium depots to depart from Chinese waters; but with the British insolence that is so famous in dealing with other nations the edict was ignored. Under the direction of Commissioner Lin some 10,000 chests of British opium awaiting unlawful distribution in the country were destroyed, giving substantial proof of Chinese opposition to the opium traffic.

The British government with its state church declared war on the Chinese for insisting that British subjects sojourning in China or on Chinese waters should obey Chinese laws. Might became the standard of right, and in the end the



Chinese government was forced to pay for the opium that had been destroyed. Also for the damage done in the effort to enforce her prohibition law the Chinese government was taxed in the sum of \$21,000,000 and also forced to cede to the British government the city and the island of Hongkong. In the conflict leading up to the British appropriation of Chinese territory and Chinese property defenseless women and children were destroyed indiscriminately. Chinese vessels, built for commerce and limited by the Confucian doctrine of not doing to others what one would not wish done to him, were no match for British battleships. In midst of the ruin a distinguished Chinese scholar was found sitting in his blood-stained silken robes with a copy of the Gospels before him; he had been reading the book to find out if possible what there was in the teachings of Jesus to make the people of Christian lands so reckless of human rights and human comfort and human life. Later the British government, still calling the Christian name, and willing to debauch the Chinese people for money, demanded that the law prohibiting the sale and use of opium be repealed or modified in the interest of trade!

If any body of Christian people anywhere in the world ever made any formal protest against the British iniquity in this case and demanded a reparation of the wrong, no record of such action is at hand. Referring to the desperately wicked procedure, and speaking from personal knowl-

edge, the Reverend Hudson Taylor, who did so much to carry the Gospel into the waste places of China, says:

“There are thousands of Chinese villages with small trace of Bible influence, but hardly a hamlet where the opium pipe does not reign. It does more harm in a week than all our missionaries can undo in a year.”

Conquered without but unconquered within, the Chinese people steadfastly resisted the wrong that was forced upon them by people of a country claiming the Christian name. After some fifty years an edict was issued, which required a decrease in the production and use of opium ten per cent. a year for ten years. The Chinese position in the matter assumed an international aspect. After so long a time the Christian conscience began to awake. Plain ordinary folks who made no claim to greatness somehow felt that a wrong had been done. The influential *London Times* was constrained to confess: “The whole world has contemplated with admiration and not a little envy the striking success of the Chinese crusade against opium. Posterity will recognise success in this reform as an event worthy to immortalize the reign of any prince.” Possibly few will have the moral courage to acknowledge Chinese leadership in the matter, but much of the world has followed China’s example in the prohibition of narcotics.

Also the liquor traffic, which has become so obnoxious to many, was introduced into China from

countries that are dominantly under Christian teaching in matters religious. There the traffic, which is operated solely in the financial interest of the trader, works its inevitable result in the debauchery and ruin of the people. The liquor is not brought in by the missionaries, but it is from their people; it necessarily arouses Chinese resentment and erects a barrier between the missionary and the people whom he would instruct.

Moreover, these dreadful scourges that have gone into China from the countries that have sent the missionaries have been supported by something worse. Thoughtful people today regard the professional soldier as the greatest menace to civilization, and agree with David Starr Jordan that militarism with its armies and navies and pensions is the greatest burden that society has to bear. And was not the deadly opium traffic forced upon China by British guns? Was not her territory wrenched from her control and her great port city seized by men in uniform? Through centuries, while Europe staggered under the burden of armies and navies and was being constantly swept by tides of battle bearing incalculable destruction of property and life, China moved serenely on, never taxing her people with the expense of a standing army or even a permanent police force. The British Gordon, who for a time operated his instruments of destruction in China, was the first to advise a standing army for the country, but the sagacious statesman Li Hung Chang shrank from such a menace. Only after

being pressed on all sides by predatory nations bearing the Christian name did China begin to experiment with standing armies and war equipment. The inevitable result has been added disaster. Men trained in butchery and blood, and excused for their iniquities because they commit them under orders, easily become marauders and bandits. Speaking from direct knowledge Frank Tennenbaum, who spent some time in charge of soldiers' training camps, said the atmosphere of such a camp impaired the sense of individuality and self-respect and somehow weakened the thing that gives a man his fibre and grip on the world. He illustrated his meaning by the remark of a Sergeant-Major who, joyfully accepting his discharge, said: "It darn nigh makes a criminal of you, if you stay in it long enough."

This explains in part the banditry which is so common in China. Some time ago a cable from Shanghai announced the murder of a missionary, and it explained that the deed was done by ex-soldiers, who found it easy to commit such crimes. The training they had received in the army prepared them to act without the aid of superior officers. They were taught in the same school that made Quantrill and the James boys expert in the arts of mischief. A little later another cable told of a bandit assault made on another mission; two missionaries were dangerously wounded, and one, a woman of fifty, was carried away captive. After escaping into the mountains, the marauders sent back word that they were willing to release the

captive provided they were permitted to join the regular army. In the army, instead of blame and punishment, one may get praise and pay for doing under different conditions just what the bandits did.

The same militarism accounts in large measure for the official corruption that has so long marked Chinese government. In China the case is exceptional, if an official regards his office as a public trust; the common conception is that public office is merely an opportunity to impose on the public for personal ends. Men who are best posted on the subject confirm this view of the case, and they easily trace its history. The invasions of the early Tartars from Mongolia, or of the later ones from Manchuria, were instigated by the spirit of plunder and oppression, and the spirit naturally continued in added power after the invaders seized the country and assumed control. Throughout all paganism, under whatsoever name it masquerades, great ones exercise authority and despoilers always claim the spoils. Through the centuries of Tartar rule marauders in origin, if not in spirit, held the chief official places both high and low; they followed their base inclinations, and carried their corruptions about as far as they dared, and in the end official position became intimately associated with corrupt practice. It was corruption born of military power and supported by armed soldiery, and it could not be easily overthrown. If improvement in official life is noticed since the establishment of the republic, long years

must elapse before the hereditary taint bred through the centuries can be removed. Some think the change in the form of government has operated for the worse and not the better. Dean W. W. Stout, of the Hwangtien Theological Seminary, thinks the official corruption quite as gross now as at any previous time in the nation's history. Noting the offense which some Chinese officials felt, or pretended to feel, because relief funds from America and other countries were not placed in their hands for distribution, he says they were angered because they lost the opportunity to profit by handling the money. It is the inevitable result of the rule of might represented in militarism.

This spirit of militarism has also tainted in some measure the type of Christianity offered the Chinese. A while ago there came a cable from Peking reporting an attack on a mission in Supu, in which two missionaries were badly hurt and the flag of their country, which waved over the place, riddled with bullets. The despatch explained that the assault was made by Chinese troops who were spurred to religious fanaticism by an incautious officer. The correspondent saw no incongruity in a mission station flying the political symbol of a single country and at the same time pretending to preach the gospel of a spiritual kingdom designed for the peoples of all lands, and he gave assurance that the Chinese governor had promised to investigate and properly punish the soldiers who had merely obeyed the official or-

der: "Destroy the mission and kill the foreign devils." Unquestioning submission to orders is the duty of every soldier, and death is the penalty for disobedience; and the talk about punishing Chinese soldiers for being true to the militaristic creed is merely cheap and stupid. A political symbol, no matter how great the nation it represents, has no place in the Christian's program. When the representatives of the Prince of Peace seek the protection of political emblems and hide behind foreign guns, they forfeit their claims as missionaries of the cross. The Master says: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." His word is the ultimate appeal, and any form of Christianity that is willing to ally itself with violence in any form is a false and ineffectual thing.

The problem of missions in China is further complicated by the pitiless thing called modern industrialism. The system is sometimes cited in proof of modern progress, but there is such a thing as progress in evil, and the modern industrial system carries immense possibilities of harm. Winston Churchill peeps *Inside of the Cup*, and he sees the system's harmful power shown in the conduct of Alden Parr, who tries to muzzle the preacher in the interest of larger dividends to be secured from the oppression of the poor. With a whip of scorpions Marie Conway Oemler lashes its iniquities as she puts Slippery McGee in the foetid trail of George Inglesby, the

industrial boss of Appleboro, who is willing to weave the heartstrings of toiling children into the fabrics of his looms. Touching the matter, the junior John D. Rockefeller writes a worthy volume of *The Personal Relation in Industry*. Anticipating a better day, he says in part:

“Men are coming to see that human life is of infinitely greater value than material wealth; that the health, happiness and well being of the individual, however humble, is not to be sacrificed to the selfish aggrandizement of the more fortunate or the more powerful.”

He deplores the animosity and injustice which attend the system, and he speaks hopefully of a better way; but the better way has not been opened in China. A gentleman who has traveled extensively in the country relates an incident which illustrates the hardness of the system as it is operated there. Early one morning, while it was yet dark, he was awakened by the piteous moanings of a child. He tried to put the matter out of his mind, but he could not sleep. Rising to render such aid as he could, he crossed the narrow street and pushed into the house from which the cry came. He found a wretched mother driving out of bed a weazen, shriveled girl of nine, that she might be ready for the ten hours work in the new factory. The girl got five cents a day, and the mother ten. The foreign capital from the Christian land had to make dividends for the stockholders, and Chinese were not white



folks anyway. The mother said the two had to work for the fifteen cents or starve.

In addition to all this, China is now getting a taste of modern infidelity under the guise of science and higher criticism. It is not quite new in China. Centuries ago Chuang Tse, a noted Chinese teacher, published a work on evolution. He was followed in his views by Chu Hsi, who became counselor to the emperor. Later the bad effects of the evolution doctrines advocated by Chuang and Chu became evident; there was a reaction toward the older views; but the learned classes, who sometimes include dangerous classes, stayed the current, and the faith of multitudes faded into a crass materialism. Now, as the missionary makes his appeal to the spiritual side of man, the scientist from the missionary's country comes along to upset what the missionary has said and to reaffirm the truth of what Chuang and Chu taught in China centuries ago. The Year Book previously quoted makes special mention of this matter. It says instructors in the higher branches of learning are working out their own scientific methods and are inclining to deny the need of religion in any form. Like Mr. Edison, they can not conceive of such a Being as God; rather they trust to their own resources and drop the idea of divine aid from their plans. Taking up the terms that are common in schools of Christian lands, they find in the evolution theory sufficient excuse for lives of profligacy, which debauch family life and pollute every rank of society.

The late John T. Brown, of the Disciples of Christ, traveled extensively throughout the world, visiting China several times. For some years he was on the Executive Committee of the General Missionary Society of the Christian Church. Being familiar with the country he was sent officially to examine into the character of the missionary work done in China. In a series of articles in the *Christian Standard* he reviewed the situation, confirming what has been said above. He speaks especially of the compromise spirit, and in illustration he quotes a missionary as saying: "If Jesus had been making a religion for China, he would have left out baptism entirely." Dr. Brown gives other instances, going into detail and citing names and places. When he spoke of the futility of sending such teaching to China, he was met with the assurance: "Brown, if you were to send these modernistic missionaries home, you could not get conservative men to take their places."

One of the strongest men now at work as a missionary in China sums up current conditions in a single word, and the word is revolt. In the whole wide domain of China he thinks there is revolt in every department of life, whether political, industrial, commercial, educational, civic, social or religious. For the most part he finds himself in agreement with Dr. Hutchison, who in a recent book entitled *China's Real Revolution* gets beneath the surface of things and sounds the deeper currents of life. In a private letter a scholarly

missionary who has been on the field some years says:

“Our task here seems quite different from what I thought it was ten years ago. The change is due to an enlarged view of China’s problems and to the idea of self-determination, which has taken hold on the Chinese mind and is affecting both politics and religion. Chinese are assuming leadership in all phases of religious work. Outstanding Chinese make bold to say, though they say it politely, that the missionary must take a secondary place in matters of leadership. This means that Chinese must assume financial responsibility for the work, a thing which they have not as yet done to any great extent. It means also that missionaries must be willing to take subordinate positions and become helpers to the Chinese. We are glad to see this new day, but it raises the question whether we are large enough to step back and be directed by the natives.”

This scholarly man who writes out of his personal knowledge and deep convictions further says:

“We must also deal with the great problems which confront China today, such as war, race prejudice, internationalism, gambling, opium and so forth. Our teachers must think clearly on these questions and must deal with them in the light of the highest Christian ideals. We must give our students the best we have on these great issues, else they will spurn the weaker type of Christianity and never forgive us in the future

when they come to grips with these problems. The regeneration of the individual is primary and imperative, but an enlightened Christian conscience on the problems of China and the world is also essential in establishing a Christian social order in this great country."

Speaking of the various schemes that have been proposed to bring order out of existing chaos he says: "Settlement of present conditions can not be reached by political intervention. It can be done only by coöperation and good will among all concerned. Competition and rivalry in trade can never inspire confidence and friendship. A spirit of brotherhood, service, sacrifice, must characterize international relations in the Orient and especially in China where there is such an opportunity for selfishness. True Christianity is the only solution."

This is quite in harmony with the views of president Edgar Y. Mullins, a distinguished Baptist divine:

"The kingdom of God, which is correlative to the lordship of Jesus, means justice in the economical world and righteousness in political life. It means the destruction of those piratical forms of business which know no pity and give no quarter. It means the end of piteous cries from pale-faced children overworked in factories. It means the abolition of disease-breeding tenements and death-infested sweatshops. It means ultimately the end of war."

Senator Hiram Bingham, of Connecticut, has

recently made an extensive tour of China. Like most of us, he does not speak the language and has to take his knowledge largely at second hand, but he is assured in his own mind that military interference in Chinese affairs would be a mistake: "It would cause widespread boycotting of all foreign goods. It would be followed by a period of guerilla warfare. Hundreds of thousands of Chinese soldiers would become bandits. Armed bands of marauders would, if anything, put China in worse chaos than it is in today."

The Senator makes no definite appeal to the Christian doctrine of brotherhood and helpfulness, but his discriminating words carry the appeal. There are indeed many thoughtful men who feel that the time has come when Christian bodies ought to speak out in distinct terms touching international relations in China. If political propaganda expects the support of the citizenship, why shall not Christian propaganda expect the support of Christian people?

The Chinese problem is easy of solution, if men are willing to hear the voice of divine wisdom. For the passing generation, so wise in its own conceit, so capable of meeting every issue and dissolving every doubt, so boastful of what it has done, so sure of what it will do, conditions in China mark defeat. They demonstrate the futility of naturalism, ritualism, militarism, ecclesiasticism, intellectualism, modernism, and every other human device invented to work the transformation and redemption of the race: "I thank

thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent and hast revealed them unto babes! Even so, Father, for so it seemed good in thy sight." Forever is the wisdom of man foolishness with God. Where is the wise? Where is the scribe, the disputer of this world, the political schemer with his opportunism and his shallow and selfish devices? The trickster playing his game rarely fools himself, and as rarely does he fool other people. In their defeat and humiliation men may be willing to hear the voice of love which says: "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else." This is the stone, rejected of many builders, which is exalted to be the chief cornerstone, elect, precious; and whosoever shall fall upon this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder.

## VI

### THE MISSIONARY THAT IS NEEDED

IN PRIMARY meaning the word *apostle* and the word *missionary*, the first from the Greek and the second from the Latin, are the same. They mean one who is sent, the connection usually showing the origin and purpose of the sending. In an important sense every Christian is an apostle and missionary. To a gathering of his disciples Jesus says: "As my Father hath sent me, even so send I you." He further says they are to be a light unto the world, a city set upon a hill whose light can not be hid. Paul the apostle follows the Lord's thought in these impressive words: "Ye shine as lights in the world; holding forth the word of life."

In the New Testament the word *apostle* is given a special significance. "He (Jesus) went up into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles." There is a further statement that these twelve were ordained to be with Jesus, that he might send them forth to preach and to have power to heal the sick and to cast out devils, God also bearing witness

both with signs and wonders and divers miracles and gifts of the Holy Ghost. They were sent forth to preach the gospel of the kingdom and were bidden: "Heal the sick, cleanse the lepers, raise the dead, cast out devils." Later there were seventy others who were sent forth into every city and village whither the Lord himself had planned to go, and last of all Saul of Tarsus was made an apostle of Jesus Christ by the will of God and sent as a divine messenger to the Gentiles and all the ends of the earth. In the providence of God he became the chief apostle. His first distinctively missionary work was undertaken by divine appointment. To the church at Antioch in Syria the Holy Ghost said: "Separate me Barnabas and Saul for the work whereunto I have called them." From that time Saul, who is also called Paul, constantly felt the urge of his apostleship and the authority which it imposed. The New Testament clearly indicates the qualifications of an apostle. In the distinctive things of their ministry the apostles had no successors.

To the missionary, whether ancient or modern, there is given no such light as fell over Paul's pathway on the Damascus road nor any such assurance as urged him and Barnabas on their mission through Cyprus and Asia Minor. The urge is inward and voiceless, and it is supplemented by natural fitness for the task. The call to minister in word and in doctrine is primarily the same for all preachers, each one hearing for himself; but the call to serve on a foreign field is the unusual



experience, and it must have unusual qualities. In the days of miracles New Testament preachers were sometimes enabled to preach in languages they had never learned, or their hearers were made to hear every man in the tongue wherein he was born, but such is no longer the case. In jocular mood the quaint John Leland once excused his failure to preach among foreign peoples on the ground that he could not speak in foreign tongues, and while his plea in no wise annulled the command to preach to all the world, it gave emphasis to the difficulties involved in the enterprise. The pastor is guided to his field by the voice of those who seek his services and offer him support; the missionary is guided by other considerations, and he is supported by those who get no direct benefit from his labors. On the human side the pastor's work directly concerns the people whom he serves; the missionary's work concerns both those whom he serves and those who in a spirit of benevolence furnish financial support. This lays a double responsibility on the missionary, especially on the missionary who goes to a people of other customs and another language.

Here is the divine scheme for securing missionaries: "Pray ye the Lord of the harvest, that he send forth laborers"; but from early times good men have doubted the adequacy of the scheme. Barnabas was a good man, full of faith, and of pious disposition. He was called of the Holy Ghost to labor in a foreign field, but he had no authority whatever to extend his call to anyone

else. Presuming, however, on his superior wisdom and his deep interest in his sister's son, John whose surname was Mark, he in association with Saul tried to extend his call to his nephew. Guided by the Holy Ghost and sent forth by the church at Antioch, they went forth and preached the word: "And they had John as an assistant." The term indicating John's duties is indefinite, but certainly his call was entirely human. He kept steadily to whatever his position imposed, following on through the island of Cyprus and then passing back to the mainland, he went on to Perga and Pamphylia. There his manhood asserted itself, and casting off the yoke which misguided zeal had imposed, "John, departing from them, went back to Jerusalem." Good for John Mark! He had no divine call to a foreign field, and he had the courage to repudiate the call which officiousness had imposed. He went back and found his own appointed task. Guided by the same Spirit that had led others to the foreign mission field, he took up the work for which he was suited and wrote one of the earliest and most graphic of Gospel records. It was a service of permanent value.

Thoughtful persons are gravely questioning if in its essentials the John Mark incident has not been too often repeated in modern times. Expert manipulators have visited schools and other places where callow young folks are assembled under artificial conditions, and taking advantage of youthful enthusiasm and inexperience these

skillful functionaries have caused thousands of earnest young people to commit themselves to the work of foreign missions regardless of personal fitness or independent conviction. After the pressure has been removed and there has been opportunity for the quiet self-examination so needful in such matters, many of them have realized the injustice done them and have declined the yoke unjustly offered. Others have assumed it for a season, but in the end they have come to themselves and, in imitation of John Mark, they have returned to their own country and to the work which the Lord himself has impressed upon them. In the matter of Chinese missions, one of the leading denominational boards reports that of missionaries sent out through a term of years about thirty per cent. have had the courage to resign their positions and return to their native land. They were not sent of God to undertake impossible tasks, and they honored themselves and their Lord by turning to other fields.

The better thing, however, is to be clear of conviction in the beginning. Some years ago an honored Methodist minister's gifted daughter, in her first year in college, was lifted on a great wave of enthusiasm and led to commit herself to mission work in China. Later came the inevitable lover, he also committed to the foreign mission task. The common purpose in their lives brought them even closer together, and they spent much time talking over their plans for missionary work. With the maturity of the senior year and the bet-

ter understanding of what was involved, the young woman fell into doubt about her duty in the case. She realized the delicacy of the situation in which she found herself, and for counsel she turned to one of her father's intimate friends, a minister of another denomination. She talked freely, stating the case in full, and in reply she heard something like this:

"You have been a Christian from your childhood and are established in the faith. You have good heredity, good health, good education, skill in dealing with people. You are the kind of person needed in foreign mission work, and your name is already associated with the enterprise. Should you now draw back, your action would bring disappointment to some who are deeply interested in you personally and to others who consider the interests of the church. But if you feel that the decision you were led to make as a girl does not represent your maturer judgment, you owe it to yourself and to your Lord to correct the mistake now, and serve the Lord according to your own conscience, and not according to what others think your duty to be."

The matter of becoming a missionary to China or any other foreign field is a serious question. It ought not to be decided hastily or under any sudden impulse, least of all ought it to be decided under pressure from without. In the quiet of his own soul a man ought to try to understand the will of God concerning him, and it will be time

enough for him to announce his purpose when he is ready to begin his work.

Then, there is always the matter of motive to be examined. Some years ago a cultured surgeon in the United States navy published in *The Delineator*, circulated by the million copies, a communication disapproving the entire foreign mission enterprise. The gentleman, who had no spiritual insight, treated the subject in a purely rational way. He noted the millions of money annually provided for foreign missions, and he thought the work attractive to persons who desired a job offering reasonable support and affording the opportunity of travel and residence abroad. He seemed to think young men accepted foreign mission work much as they accepted consular service or commercial engagements abroad, because they received salary sufficient to pay their expenses and were permitted to gain a larger knowledge of the world and its people. In his estimation the foreign missionary was merely an opportunist willing to disturb distant communities by peddling for pay a new form of faith and worship no better for the nations than what they had. Beyond that he saw nothing, and he deprecated the entire scheme.

In any field the faithful laborer is worthy of his hire, but with those who enter the Lord's vineyard the labor is the chief thing, not the hire. Certainly the hope of material gain was not the motive that urged Peter into Babylonia, nor John into Ionia, nor Philip into Samaria, nor Barnabas

into Cyprus, nor Paul into Macedonia, nor Ulfilas into Moesia, nor Boniface into Germany, nor Columba into Scotland, nor Egede into Greenland, nor Patrick into Ireland, nor Schwartz into India, nor Xavier into Japan, nor Olga into Russia, nor Martyn into Persia, nor Livingstone into Africa, nor Judson into Burmah, nor Morrison into China, nor Elliot into America. These and uncounted thousands more have gone forth bearing the gospel message in the assurance that they were carrying light to such as sat in darkness and the shadow of death. Unmoved by the prospect of bonds and afflictions they have encountered perils on land and sea and have risked comfort and life itself in their efforts to testify the gospel of the grace of God. They have been denounced as visionaries and mountebanks, have suffered slander and scorn, have received stripes and imprisonment, yet have they borne and suffered and sometimes have been killed for the testimony which they have given, not having received the promises in their fulness but seeing them afar and being persuaded of them in the time to come.

Sure of his call and sure of his motive, the outgoing missionary ought also to be sure of the dignity and importance of his work. There are evidences that in these days some, like Ahimaaz the son of Zadok in the long ago, have merely caught the spirit of commotion and are running at great speed without any clear conception of what it is all about. In their own conceit they are keeping at the head of the column, but after all

they have nothing vital to say, and are obliged to stand aside and wait the arrival of some Cushie, who comes with tidings that melt the heart. The dreary talk indulged in by some who have quit the field shows that they have no true idea of the foreign mission task and justifies their action in coming home. They dwell on mere trivialities, which touch nothing vital to the life of the people. They wail over neglected and dying infants, as if Jesus had never said: "Of such is the kingdom of heaven." One took the trouble to explain at length how she inducted a pagan into the mysteries of opening a peanut! It was all so interesting. And some of the books offered to mission study classes are equally trivial and worthless. They tell of the enlarged markets resulting from missionary labors, applauding the enterprise because after the missionary has made sufficient sacrifice the tradesman may sell clothes to the savages and shoes to the pagans and plows to the peasants! They speak correctly, but only superficially. They say something, but they omit the vital thing in the missionary program. There is something appealing in women's feet hopelessly deformed by a rigid social custom. There is something deeply pathetic about little children left without proper care whether in China or elsewhere. There is an invitation to enterprise in backward methods of agriculture and stupid schemes of trade. But the missionary's work is far higher than any and all of these things. It is the business of educators to disseminate learning,

of physicians and surgeons to inculcate principles of sanitation and health, of statesmen to urge better forms of government; but the missionary, while aiding in every good work, has a far higher and nobler task. His supreme business originates neither in America nor Europe, neither in Asia nor Africa. It is from God, a divine commission not of earth. Speaking for himself and his companions in missionary endeavor the greatest of the missionaries says:

“We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.” It is a message of life and death. What is a man profited, if he shall gain the whole world and lose his own soul?

There are many treasures that have an earthly origin, but the missionary message is from heaven. Paul the apostle preached the only true gospel, and he said the gospel he preached was not of man, nor received of man, but was taught him by a revelation from Jesus the Christ. Only such a gospel is the power of God unto salvation for sinful men, and an angel from heaven bearing any other message is doomed to fail. Thus saith the Lord:

“As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but



it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

This is the gospel which has won in the past, and its power it undiminished. It is the solution of the world's problems. It is glad tidings of great joy designed for all peoples, that unto the world is born a Saviour who is the Lord Christ. His name is Emmanuel. God is with his people. Under his gracious sway the demon of discord and hatred shall be expelled from the whole world, and men shall dwell in peaceful harmony with the divine will. The mouth of the Lord hath spoken it, and his word shall never pass, till all be fulfilled.

## VII

### SUCCESS ASSURED

RIGHTLY understood, the mission enterprise in China or elsewhere equals in scope and dignity anything that has ever engaged the thoughts of men. It is a product of divine wisdom. It is supported by all authority in heaven and on earth. It engages all in every age and nation who acknowledge the lordship of Jesus. It contemplates the conquest of the world, including the most ignorant and the most obstinate. It proposes to win not by armies nor by battle, but by the invincible power of the divine Spirit operating through the truth and changing the hearts of men. It appeals to whatever is noblest and best in those who name the name of the Christ.

The Honorable Victor Murdock is not alone in the opinion that the Chinaman can not be changed. His observations concerning Charley Sing, the laundryman known to his boyhood, were not exceptional: Charley Sing conformed to the Chinese type and refused to change. Dwelling in a foreign land, transacting his business with a foreign people, speaking much in a foreign tongue, receiving his wages in foreign coin, dressing in foreign fabrics made up in foreign style, he

strictly maintained his Chinese identity, observing Chinese manners and customs and marking time by the Chinese calendar. If accepted as the best that can be done, the abortive missionary effort that has continued in China for centuries promises little for the future; but there is a more hopeful view of the case. Asked about the prospect of success in his work a dauntless missionary replied: "It is as bright as the promises of God." The entire scheme is based on faith: faith in the character of Jesus, and the truth of his word even to the last jot and tittle; and without faith there is neither promise nor prospect of success. The grass withers and the flower thereof fades and falls away, but the word of the Lord endures forever, and it constitutes the heart of the mission message. It is the support of missionary effort, and it gives the assurance of success.

The prophets of old saw the Messiah coming into his kingdom and reigning from the river to the ends of the earth. In Him they promised blessing to all the nations. They said in that day there shall be a root out of Jesse, which shall stand for an ensign of the people, and to it shall the Gentiles seek. They foretold a son born of a virgin and called Emmanuel, and they said: "The government shall be upon his shoulder: and name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end." In rapturous vision they saw the Lord's house established in the high

places and all the nations surging into it, the wilderness and the solitary place filled with sounds of gladness and the desert rejoicing and blossoming as the rose.

The prophetic conception of the Christian conquest is repeated in other Scriptures. Touching the birth of the promised Redeemer, it is written:

The angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . .

Mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel.

The Dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

In His personal ministry Jesus gradually opened to the eyes of His Jewish people the scheme to bring blessing to the whole race. He said he was anointed to preach the gospel to the poor, who belong to all nations; to heal the broken hearted, who are of all races; to make an unlimited offer of sight to the blind and health to the sick without regard to blood or birth. He spoke of divine mercy extended to Naaman the Syrian and to the Sereptan widow, the bounty of God being large enough to extend beyond the limits of the chosen race. Personally He went into the regions

of Cæsarea-Philippi, a section inhabited in part by Gentiles, and he allowed the woman of Syro-Phoenicia to have a crumb of comfort from the Master's bounty. He healed and helped the multitudes who thronged about him, and he did not limit his activities by racial lines, as it is written:

When the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. . . .

He withdrew himself from thence; and great multitudes followed him, and he healed them all, that it might be fulfilled which was spoken by Esaias the prophet, saying: Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.

The idea of a kingdom set up by the God of Heaven, destined to break in pieces and consume all other kingdoms and stand forever, was unfolded gradually. At first there was a lone voice crying in the wilderness. Then Jesus took up the message, announcing the nearness of the kingdom and calling men to repentance and newness of life. Afterward he ordained twelve, and then seventy, and he sent them to tell the news wherever men were willing to hear. By an interesting providence the inscription on the cross was writ-

ten in the three languages that uttered the thought of the world's greatest peoples, and it said: This Is Jesus the King of the Jews. After He arose from the dead and showed himself alive by many infallible proofs He clearly showed that His kingdom to be established was designed for the whole world, east and west and north and south:

Then said Jesus unto them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them: Receive ye the Holy Ghost. . . . Then opened he their understanding, that they might understand the scriptures. And he said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. . . .

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. . . .

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. . . .

Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in Judea and in Samaria and unto the uttermost parts of the earth.

After the enduement of power came at Pentecost, events moved rapidly. The Lord gave His blessing daily to those who received the offered salvation. By special revelation Peter perceived that God is no respecter of persons, but that in every nation he that feareth Him and worketh righteousness is accepted of Him. By birth and training a Hebrew of the Hebrews, Saul of Tarsus was a chosen vessel to bear the name of the Messiah unto the Gentiles. In the fulness of his new-found faith he said:

God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if haply they might feel after him, and find him. . . .

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of the Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God. . . .

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. . . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

The Revelation made through John the son of Zebedee, when he was on the isle called Patmos, for the word of God, is the final word of holy writ. It is from him that liveth and was dead, now alive forevermore and holding the keys of death and

the underworld. It is the prophetic book of the New Testament, presenting a vision of things to come. The apostle makes this record:

I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. . .

His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

And he was clothed in a vesture dipped in blood: and his name is called The Word of God.

His course was portrayed as a conquest, and He conquered to make men free: "If the Son shall make you free, ye shall be free indeed." Led captive of the Devil at his will, enslaved men have taken counsel against Him, but they have not stayed His progress. He has met their hatred with melting love, has cleansed them of their sins, has eased the pang of guilty consciences, has imparted a sense of pardon and peace. He has won among the lost sheep of the house of Israel and has led into the fold the Pharisee from the Sanhedrin and the fisherman from the sea. He has won in the storied land of Greece and has enrolled among his disciples Dionysius the Areopagite and a woman named Damaris and others with them. He has won in imperial Rome, putting saints in Cæsar's household and establishing a faith spoken of throughout the whole world. He has won in the flowery kingdom of Cathay, and Chinese with soft tread and unreplying tongue have turned from their idols to serve the living God. He has



won in slavery huts and city slums, and John Jasper and Jerry McCaulay have arisen from their lowly estate to be the heirs of God.

Against entrenchments of ignorance, morasses of superstition, bulwarks of doubt, burdens of sin, He has steadfastly urged his way, and it is written:

He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. . . .

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, who was crucified, both Lord and Christ. . . .

He raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet.

He holds the eternities in His hand and is not hastened in His work. The glory and grandeur of the heavens may pass away, departing as a scroll when it is rolled together; but the Lord abides forever, and with boundless resources He works His righteous will. In the divine mind the conquest of China is already accomplished:

I heard a loud voice saying in heaven, Now is come salvation and strength and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast down. . . .

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of

mighty thunderings, saying, Alleluia : For the Lord God Omnipotent reigneth. Let us be glad and rejoice and give honor to him. . . .

And the seventh angel sounded ; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever.

And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying : We give thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because thou hast taken to thee thy great power, and hast reigned.

Amen.

THE END

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